

*Surely every Man walketh in a  
vain shew: Surely they are dis-  
quieted in vain: He heapeth up  
riches and knoweth not who  
shall gather them, Psal. 39. 6.*

**U**PON my inward and most retired Thoughts,  
when I get out from the Hurry, Business and  
Company of the World, there doth Natu-  
rally recur and arise to me this Subject of  
Meditation, of the Vanity of Man. What the holy  
Ghost here speaketh by the Mouth of David, is twice  
brought and ushered in by this Adverb of Confirma-  
tion, *surely*, thereby intimating and giving us to un-  
derstand, that the more we know and consider of it,  
the more it doth appear to be so, namely, That *Man*  
*in vain*, he *walketh in a vain shew*, and he is *disquieted*  
*in vain*.

In the Margent, opposite to the Word, *vain shew*,  
it is an Image. From whence it may be truly thought,  
that as an Image now differs from the thing where-  
of it is an Image or Representation, so Man in this  
present state of things differs from what he will be  
in the future state of things. Yea, as much as a  
reality doth exceed and is more than only the  
Image, Figure, Shew or Representation thereof. So  
much will Man in the future state of things, exceed  
Man in this present state of things. As it is written  
*The holy places made with hands are the figures of the true,*  
A Heb.

Heb. 9. 24. So it may be believed, and so it will be found, that the Heavens and the Earth which now are, yea, the whole visible Creation and all things contained therein made by the Hands of God, *his handy work*, Psal. 19. 1. All these are the *Figures of the True*, even of which himself saith, *The new Heavens and the new Earth which I will make*, Isa. 66. 22. And then all this present state of things, is but a Figure of that true future state of things, which God will certainly bring in. So that Man at present is but a Figure or shew of what Man will be. Somewhat alike to this, the Scripture saith, *It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.*

If one had only seen the Figure or Shew of a thing, and had never seen the real thing whereof it is a Figure or Shew, he would not then so perfectly apprehend what the real thing it self was, although he might guess at, and think concerning it. Hence it is that we are so puzzled and at a stand concerning futurity. We know not what it is, and yet we have great thought and searching of Heart concerning it. We see indeed some likeness thereof, but not the thing it self. *For we know in part, and we Prophesie in part: For now we see through a Glass darkly.* And so we have some faint and imperfect guesses before hand concerning futurity, but as to the thing it self, *It doth not yet appear what we shall be.* But this we believe, that it will be better and more real than the state we are now in. *That I may cause those that love me to inherit substance*, Prov. 8. 21. And so, as much as Substance doth exceed Vanity, so much will the future state of things exceed the present state of things.

After that Solomon, the Wisest of Men, had taken a survey of the whole lower Creation, this is the Epiphonema and Burden of his Song, *Vanity and Vexation of Spirit, All is Vanity.* And here in our Text, the Father of Solomon, or rather the holy Ghost by the Mouth of David saith, *Surely every Man walketh in a*  
vain

*vain shew. Every Man, even the most Rich or Prosperous Man, as Solomon and David were, for they speak of their own Experience, as well as from the truth as it is in others. Although they heap up riches, according to the following words, which is reckoned the Principal and most Substantial end of Life, yet still they walk in a vain shew.*

The word *Walk*, denotes the constancy thereof, and that it is so for the most part, even throughout the course of this Life. There is a parallel alike place unto this, in *Psal. 62. 9. Surely Men of low degree are vanity, and Men of high degree are a lie, to be laid in the balance they are altogether lighter than vanity.* Which is the most diminutive kind of expressing it.

Certain it is, as to the past time of our Life, It is all but vanity; for as we consider thoroughly and look back upon it, then it all appears as a *Dream when one awaketh*, and almost all one as if it had never been. Even the present is but just perceived and balteth away. As to the outward Good or Evil, Pleasure or Pain we have, it is soon over and we are gone. Our Bodies, like brittle Glass or withering Hay, can be soon broken and dashed in pieces, and are always Perishing and Dying. And *we do all fade as a leaf*, Isa. 64. 6. We are as a Bubble, Shadow or Dream, or by whatever may be conceived the utmost vanity of things.

By vanity is meant what either serves to no purpose, or else seems to serve to no purpose, and in this latter sense, Man is vanity. For though he was Created to Serve and Glorify God, which is a great and real end; yet many do neglect this, and then they are vanity, and it is fulfilled in such what is written, *Nevertheless Man being in honour abideth not, but is like the Beasts that perish*, And who do really answer that same good end. Yet through the hidden Mystery of the Kingdom, and also because they are conversant about unseen things, they also (for the Flesh is the same of a Saint as of a Sinner) seem as vanity. Cer-

tain it is, that separated from God, Man is the meerest vanity that ever was. *Yet I had planted thee a noble Vine, wholly a right Seed,* (that is, in his relation and tendency unto God his Creator, but if he is one separated from him) then he is turned into a degenerate Plant of a strange Vine, Jer. 2. 21. Now a degenerate Plant or a strange Vine, elsewhere called, *wild Grapes*, Isa. 5. 4. *A wild Olive Tree*, Rom. 11. 17. All these serve to no Goodness, and bring forth no good Fruit. Even so where Man turns away from, and becomes forgetful of God, he also serves to no Goodness or Fruit at all, but is a lump of Flesh just enlivened. A breathing clod of Clay, a Sink and Receptacle of Filth and Flegm, a Seed plot of Stink and Corruption, a walking piece of Earth. Our Text saith, *He walketh in a vain shew, or an Image.* So he may be stiled a vain walking Statue of Earth.

How should the consideration of these things perswade Man to *engage his heart to approach unto me, saith the Lord?* Jer 30. 21. And for our Soul to follow hard after him, and to cleave unto him. *Unto him shall the gathering of the People be,* Gen. 49. 10. Even so our Spirits should be gathered up and United to the Father of Spirits. This being the way to live for ever more, because he liveth we shall live also.

But on the other hand, if Man should be separated from and disowned by God, he would thereupon become vile, abject and vain. *But now the Lord saith, Them that honour me, I will honour, and they that despise me, shall be lightly esteemed,* 1 Sam. 2. 30. *The Men that have transgressed against me, shall be an abhorring unto all flesh,* Isa. 66. 24. For he knoweth our Frame, *he remembereth that we are but dust.* He hath so made all Men that as himself saith, *All their Excellency,* (that is, above the other Creatures) *is of me.* *The Righteous is more excellent than his Neighbour.* So contrariwise, that Man who is without God in the World: There is not so pitiful and vile a Creature in the World, no not the most ugly Toad, as he is: For whereas the

Beasts



Beasts perish, he shall after Death, rise up to everlasting shame and contempt, Dan. 12. 2.

Our Text is chiefly to be understood of the *Natural Man* alienated from the Life of God, and who hath not the knowledge of God. But it cannot be so truly said, that the Godly Man is *disquieied in vain*: For he can and also doth cast his Disquiet and Sorrow upon God. And he hath that Faith and Consideration, that if he heapeth up Riches he knoweth who shall gather them, that is to say, that is, Besides providing for his own and those of his own house, 1 Tim. 5. 4. The Poor shall gather them both in his Lifetime, and also after his Death.

*Every Man walketh in a vain shew.* This is to be understood of every Natural and Ungodly Man, as he is buied only about Earthly things. Certain it is, that the Natural and Ungodly Man doth more walk in a vain shew, than the Spiritual and Godly Man doth, for he hath some certain proposed end, and is conversant about real things, even the things pertaining to the Kingdom of God, whilst the other is only employed about *vain things, which cannot profit nor deliver, for they are vain.* All this World is but vanity; so that all they must necessarily walk in a vain shew, who do not terminate their thoughts and doings beyond this World, who do not in Mind and Heart enter within the veil, where indeed and only is the substance of things hoped for. For the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Rom. 8. 21. From hence it may be truly gathered, that the Creature which is now made subject to vanity, is in hope to be translated, changed and delivered into a more real and much better state of things. And then Man who now on this Earth walketh in a vain shew, will abide (that is to say, such who shall be accounted wor by, Luke 21. 36.) in a glorious and substantial State. For so it stands according to the method and appointment of God, that Vanity is in order to Reality, the Fi-

gure or Shew goes before the thing Figured and Shewed. And Perfection is to succeed Imperfection, and Mortality will be swallowed up of Life, and Incorruption is to follow after this state of Corruption here: And so likewise Eternity is to succeed Time. Thus the Works of God are worthy of himself: For as the Psalmist saith, *Remember how short my time is, Wherefore hast thou made all Men in vain?* Now if God should have made all Men and all things in vain, this would not have seemed (with reverence be it spoken and conceived) so befitting an alwise God, for it is an essential part of Wisdom, not to do things in vain. But when he doth things first in a vain state, in order to lead and raise them up from thence into a substantial state, this raiseth the highest admiration of the Wisdom of the Agent, *O Lord, how glorious are thy works, in Wisdom hast thou made them all.*

It is now an usual thing with Artificers or Builders, first to draw the Plat-form or Model of what they intend to build and make. In like manner it may be conceived, that he who built all things (now he who built all things, is God) did create the Heavens and the Earth and all the things that therein are, as a Plat-form or Model of the *new Heavens and the new Earth* which he will make.

If we could now have such lively Thoughts and Apprehensions of the new Heavens and new Earth and of the things contained therein, as we shall then have a sense and feeling and open sight thereof in the future state, all one as we now have of the things in this present state, then by reason of the so much exceeding Greatness, Duration and Reality of those future things, we should be otherwise affected and concerned as to them, then now we are. Even whilst our Body is on this Earth, *our Conversation would be in Heaven*, and our Mind would be always there. And like as Strangers and Pilgrims when they are from home in another Country, their mind runs still for the most part on home, even whilst they are in the  
strange

strange and distant place. In like manner if we did  
*confess our selves to be Pilgrims and Strangers on the*  
*Earth, Heb. 11. 13. Our Thoughts, Mind and Desire*  
 would be wholly taken up about Heaven and Futuri-  
 ty. Who then much minds the Figure or Picture,  
 when he hath before him the thing Figured or Pictured?  
 Then it will appear, that the things which are now  
 visible, are as the Figure or Shew; and only what  
 things are now invisible, they are the Realities: *While we*  
*look not at the things which are seen, but at the things*  
*which are not seen, for the things which are seen are Temporal,*  
*but the things which are not seen, are Eternal.* It may  
 now be so brought to pass by the Word of Faith which we  
 Preach, which speaketh of those things that be not as  
 though they were, and warns of things not seen as yet  
 Heb. 11. 7. That the things which now are not seen,  
 might be rendred intelligible unto our Souls, all one  
 as the things now sensible are to our outward senses.  
 But People are so settled on the lees and sunk down  
 and immersed into sensuality and the cares and  
 concernments of this Life, that they are not altogether  
 so much and so continually thoughtful about the o-  
 ther as they should be. Here again our Duty to God  
 and care for our Immortal Soul teaches, rather to re-  
 nounce things present as much as possible, that we  
 may think and act more after the things to come. It  
 is Sin and Sensuality that do now eclipse, overshadow  
 as with a Cloud and darken the Soul, and hinders  
 from the sight and light of the future eternal things.  
 Although we do Daily, yea every Hour and Minute  
 press nearer and nearer unto them. The more we think  
 of those future eternal things, the more we are con-  
 vinced of the vanity and littleness of all present things.  
 These are now heightened in expectation and imagina-  
 tion, but when we know the utmost of them, then  
 they do clearly appear to be vain. They are not only  
 vain, but also they soon pass away: so that the vanity  
 is also insolded in the transitoriness of them. If they  
 were real and substantial good things, yet they ought

not to be much esteemed or sought after, because they do soon pass away and come to nothing.

Hence doth appear forth the truth of the following words, *Surely they are disquieted in vain*: For People are disquieted about things which properly should not disquiet them at all; and also the matter and cause of their grief so soon passeth away, that upon this account it should not disquiet them. All Sorrow and Disquiet should be indeed turned into Sorrow and Disquiet for Sin. We should walk softly all the residue of our Years in the bitterness of our Soul, because we have sinned against the Lord, the Habitation of Justice, the Hope of our Fathers, and this only would not be to be disquieted in vain, according to what is written, *Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved your selves to be clear in this matter,* 2 Cor. 7. From all which it appears that Godly Sorrow, or such Sorrow which arises towards God, because of having sinned against him, is not Sorrow or Disquiet in vain; for it produces all these real good Effects aforementioned. But the Apostle there saith, *The sorrow of the world worketh death.* So all Sorrow which arises merely from the things of this World, is to be disquieted in vain. As it is elsewhere written, *Notwithstanding in this rejoyce not, that the Spirits are subject unto you, but rather rejoyce because your names are written in Heaven.* So this should be the standard and measure of all our Sorrow and Vexation; to be sorry or vexed only for such things which hinder our going and entrance into Heaven; and that is

Sin



Sin committed, or Sin remaining unpardoned, or the oppositions temptations and hindrances of Satan. Hear what Jesus Christ saith, *Let not your heart be troubled, ye believe in God; believe also in me.* So let not thy Soul be vexed or *disquieted within thee*; altho' thou art in Prison or Poverty, or in pining Sickness, or near to Death it self: For all these put together cannot make thee utterly miserable, unless God hath forsaken thee, and withdrawn his Mercy and Loving-kindness from thee. But be thou troubled and disquieted in good earnest, *Weep and Howl for your miseries that shall come upon you.* If thou art in a state of Sin, and it *hath dominion over thee*; for this will really consign thee over and sink down into everlasting Punishment. All our rejoycing and disquiet should hence be, according as we apprehend from true signs and evidences whether God be in favour or *is displeased*, Isa. 59. 15. with us. As aforementioned, Man and all things seperated from God, is the meekest and utmost vanity: So here if it was not in Relation to God, there is nothing in all the World, worthy to be disquieted about, no more than it becomes a Man to groan or cry for the scratching of a Pin. In truth, considering the perpetual Flux of time, which is always carrying and forcing us off from the Stage of this Earth, however we take it in good or evil part, whether we are pleased or displeased thereat, yet away we must: So that it is not much matter in which of the two tempers of Mirth or Sorrow, Contentment or Vexation we are in. But this ought to be most minded and cared for, whether we Sin or not, and how much good we do; for this is not to be concerned or disquieted in vain, in that it doth tend to realities in the end. *They that have done good, shall come forth to the Resurrection of Life; and they that have done evil, to the Resurrection of Damnation.*

Wherefore Brethren, give all diligence to make your Calling and Election *sure*. Heaven is so exceeding and eternal a good, that it can never be made too sure

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off. Here as Solomon saith, *In the multitude of counsellors there is safety*, holds true in things pertaining to future and endless Life, all one as in things of this present Life. In the multitude of Godly Books and Sermons there is safety in order to instruct or exhort or put in mind of any thing to make sure of that blessed Place. The Wisdom of God hath said and ordained, *For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little*, Isa. 28. 10. And as the Scriptures were given by inspiration of God to make us Wise unto Salvation, so every thing which is truly opened and alledged from thence (as I do this day in what I write and publish unto the World) doth also pertain and help to the same great and good end.

But this is one difference between the formal Worshipper and the real Christian. The first thinks it an ealie thing to make sure of Heaven, and that it is presently done; like *Saul* who did say to *Samuel*, *Blessed art thou of the Lord, I have performed the Commandment of the Lord*, So such are apt to flatter and deceive their own Souls, as if they were fit for Heaven. And like the Young Man in the Gospel. *All these have I kept from my youth up, what lack I yet?* As to both of which the answer of God by his Son and Prophet doth point out somewhat further and more to be done. *What meaneth then this bleating of the Sheep in mine ears, and the lowing of the Oxen which I hear?* What mean those unmortified Sins and carnal Passions and Lustings after evil things? And so if ye were indeed perfect and fit for Heaven, ye would sell all that ye had and give to the poor: Ye would part with all the Guilt and Corruption that is in your Nature, not only the actual breakings forth of Sin, but even the inclinations and tendencies to Sin or Evil; for as long as there remain any of them in the Body, in the Sight and Acceptation of God, ye are not fit for Heaven. *For flesh and blood cannot inherit the Kingdom of God; neither shall in any wise en-*

ter into it any thing that defileth. As long as we are on this Earth, which is the place of warfare and waiting, No people are absolutely fit for Heaven; but still there is somewhat more and further to be done for it. As long as we have time, so there is space given us for Repentance, Rev. 2. 21. And to re-nit yet better and better, to perfect our works, Rev. 3. 2. Yet more and more, that they may shine unto perfect Day, even till the breaking forth of the Day of Immortality. As long as we are on this Corrupt Earth, and sinful sinning Body, we are never holy enough to meet with and appear before the holy God, but still as long as we have life and being, so ought we to be still a doing according to the Exhortation which speaketh on this wise, *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God. Blessed are the pure in heart for they shall see God.* So we are still to be upon the cleansing and purifying Work, according to what is commanded, *Wash ye, Make ye clean.* So is the mind and endeavour of the true Servants of God, even of the Elect and such that shall Obtain, *Unto which promise our twelve Tribes instantly serving God day and night hope to come,* Acts 26. 7. *Thy God whom thou servest continually.* Dan. 6. 16. Without more intermission or weariness than what is necessary; such Service hath the savour and acceptance of God. And so the Apostle Paul saith, *Not as though I had already attained, either were already perfect, I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not my self to have apprehended (and so he did not think himself fit for Heaven) but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before.* This Blessed Saint did take more pains for Heaven than any Christians now a Days, and much less formal Worshippers can pretend unto. He saith thus of himself, *That three Years he did not cease to warn every one night and day*  
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*with Tears.* The consideration whereof is said to have made *Chrysostom* (who was also a labourer and not a loyterer in God's Harvest as is the manner of too many in these days) to tremble because of his own remissness and negligence in the Work of the Ministry compared with that. The same Apostle was in labours *more abundant, in watchings, in fastings, in imprisonments and tumults.* Truly and in good earnest, all that ever a poor Mortal Creature can do, putting forth all his strength, imploying all his time, using and exerting all that is within and without him, is little enough to obtain Heaven.

If it were not for this real and great end, all Men's doings are in vain: For nothing remains in a Man but what he doth in the Service of God, and for the good of his own Soul. *The world passeth away and the lust thereof, but he that doth the will of God, abideth for ever.* All other Acts and Actions perish in the using, and at length come to an utter end, and signifie nothing at last. It is to be disquieted in vain, and to be cumbered about many things in vain, and for the people to labour in the very fire, and to weary themselves for very vanity, Heb. 2. 13. And whereas the Prophet doth before ask the question, *Is it not of the Lord of Hosts that people do thus?* Thereby is imported forth, that the Lord doth leave them and withdraw himself from them, and then they do labour in the very Fire, and weary themselves for very vanity: Which confirms what was afore said; that although Man indeed is a noble Creature, *wholly a right Seed,* considered in his Relation to God, yet separated from and forsaken by God, he is the meerest vanity that can be. *Surely every Man walketh in a vain shew: Surely they are disquieted in vain: He heapeth up riches and knoweth not who shall gather them.*

As it is said in the Book of *Job*, that upon the Death of a Man, *his Sons come to honour and he knoweth it not.* So we may give a guess how things will be after our Decease, all one as we may of the time to come whilst



whilst we are in Life (The like hath been fulfilled in our Brethren of the same Condition, Circumstances and Years) yet we know not exactly how it will be. As to our own forecasts concerning futurity, most commonly it happens contrary, but always otherwise than we think, or imagine before hand. Foreknowledge is the peculiar Attribute of God who knoweth all things: But it is not for us Creatures to know the things to come. But we have heard with our Ears, and our Fathers have told us, and we have read of several Examples of those who have heaped up Riches and knew not who should gather them. For after that they have been Dead, it may be their greatest Enemies, and those whom they whilst living would not speak a good and kind word unto, nor give them so much as a Cup of cold Water; and yet either by being next of Kin the right of Inheritance did devolve unto them, or by the contention and decision of the Law, some way or other it hath fallen unto them. There is somewhat alike to this said in *Luke 12. The ground of a certain rich Man brought forth plentifully, And he thought within himself, saying, What shall I do because I have no room where to bestow my fruits, And he said, this will I do, I will pull down my barns and build greater, there will I bestow all my fruits and my goods. And I will say to my Soul, Soul, thou hast much goods laid up for many years, Take thine ease, eat, drink, and be merry. And God said unto him, thou fool, this night thy Soul shall be required of thee: Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. Whose shall those things be which thou hast provided? And so he heapeth up Riches and knoweth not who shall gather them. They come near to the same sense and signification. It is certain, that those things which he hath provided, and the Riches he hath heaped up, are no longer his when once his Soul is required of him; and then he knoweth not who shall gather them. And whereas that excel-*

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lent and useful Truth is afterwards added, *So is he that layeth up treasure for himself and is not rich towards God.* From all this laid and considered together, it appears that the *heaping up riches* (which signifies the abundance, plenty and superfluities of them) is not the proper end of Life. Indeed every one ought to be honest and diligent in his Calling, and to provide for his own House. But saith the Lord Jesus, *Take heed and beware of Covetousness, for a Man's life consisteth not in the abundance of the things which he possesseth.* So if a Man can have the necessaries and comforts of Life, by doing that (and that only) which is *Lawful and Right*, to such the promise is, *His Soul shall live.* If he can bring the World about and pay every one his own. If he hath *neither poverty nor riches*, but is *fed with food convenient for him*, Such an one whilst he fears and serves God and *fulfils all righteousness*, shall be more happy and blessed in the end, than he that heapeth up Riches and knoweth not who shall gather them, or than he that lays up goods for many Years and is not rich towards God.

The reason and end of things is to be considered. Wherefore is it that any one desires Riches? If he be one who loves God with all his *Heart*, and with all his *Strength*, and with all his *Soul*, and with all his *Mind* and who understands thoroughly the things pertaining to his Kingdom. Then it is, because he would *Honour the Lord with his Substance*, because he would approve himself as a good *Steward of the manifold gifts of God*. For so much as we have, so much we are accountable for. *Let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth,* Eph. 4. 28. Hence it appears, that even in the labour of our Hands which is to subminister the necessaries of Life, somewhat out of that should be afforded to Alms and good Works: Much more a larger Portion should be expended towards the same end out of the Plenty and Superfluities of Life. Yea, whatever

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is more than the necessity and conveniencies of each Family, the same belongeth to the Poor, and is their due. Whereupon *shewing mercy to the Poor* is called *Righteousness*, Dan. 4. 27. The more Riches or Money any one hath committed unto him in this Life, proportionably a demand and account will be required of him at the Day of Judgment, whether he hath expended accordingly for the relief of the Poor, and for the *maintenance of good works*, Titus 3. 8. As it is written, *Obey them that have the rule over you, for they watch for your Souls, as they that must give an account.* So it may be truly said to every one who hath, or to whom this Worlds Goods are committed, do thou so use, expend and distribute them forth, as thou that must give account thereof. That time will come, even upon the Death of each one, *Give an account of thy Stewardship, for thou mayest be no longer Steward.* And it being afterwards commanded, *And I say unto you, Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.* For we brought nothing into this World, and it is certain that we can carry nothing out. So in the Day of our Death, and from thenceforward throughout all eternity, we shall have no benefit of our Money or the Riches we had in this Life, but of what we gave to the Poor, or distributed towards the maintenance of good Works.

For my part, as I have a God to serve and a Soul to have (which I desire as much to have saved as any Man living) In that little Money which falls into my hands, (*for the World hateth me, because I testifie of it that the works thereof are evil. If ye were of the World, the World would love his own.*) Besides the necessities of Life provided for, the same is the constant thought of my Heart, and endeavour of my Hands, so to expend the greater part thereof, as that I must give account thereof before God, and so that I may give up a good account of my Stewardship, and that it may be most acceptable and pleasing in the sight of the Lord.

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and that I may receive a full reward, 2. John 8. Even the Reward of such who have done the best works.

Now of good Works there is a twofold sort, either outward Alms which is a temporal kindness to the dying Body. And seeing that we have this treasure in Earthen Vessels, and by the good health and temperment of our Body, we are better enabled to serve God, and to follow the Duties of our respective Callings. And they would Languish, Sicken and Die without necessary Food and Rayment: So that the Subminist'ring of these to the Person who really wants them is a very great good, in that it doth preserve Life. But yet as the Apostle saith, Covet earnestly the best gifts, and yet shew I to you a more excellent way, 1 Cor. 12. 31. As much as the Soul is better and a more enduring Substance than the Body, so what doth good immediately unto the Soul, is proportionably a better Work, than what is a temporal kindness unto the dying Body. Hereupon the words of eternal Life, are better than Money or Food, for the former are all one necessary to the feeding and nourishing up of the Soul unto eternal Life, all one as Meat and Drink are necessary unto temporal Life. According to what David saith by the Spirit, which same Spirit gave him the Faith and Knowledge of the future and invisible things of God, The Law of thy mouth is better unto me then thousands of Gold and Silver, Psal. 119. 72. So that the making known thy Truth, Isa. 38. 19. Or the words of eternal Life, and the multiplying the Copies thereof, is consequently the Best of works, as much as the Soul is better than the Body.

Indeed in this ignorant, but more especially Corrupt World (where we know in part) things do appear differently unto Christians, although they all pretend to walk by the same Rule of the Scriptures. Yet forasmuch as many called Christians, (who seem to be Religious and to make a fair shew in the Flesh) have a secret inward enmity against Publishing the Word and



and Truth of God, for the same and alike Reasons, as the Pharisees did take Counsel to put Christ to Death, *Because they perceived that he had spoken the Parable against them.* Even so such apprehend, that the Word Spoken or Published is against some of their own sinful, Corrupt or Hypocritical doings; therefore they conceive beforehand an enmity towards, and afterwards an opposition or Persecution against it, and *They do not receive the Love of the Truth,* 2 Thess. 2. 10. Nor will they do any thing for it. But for my part though I cannot as yet so fully say as I could wish for, that I have made my Heart clean, nor have all my doings as yet been perfectly conformable to that great and compleat Rule of Righteousness in Scripture, *For in many things we offend all.* And the Scripture is against some of my doings: which I desire to cease from once before I die, and to bring them all, yea every Word and Thought in me unto a conformity and agreeableness unto all the Words of God's Law; for I believe and tremble, that *The Wrath of God is revealed from Heaven against all unrighteousness of Men.* Which word *Unrighteousness* signifies what is a variation from the great Rule of Righteousness aforementioned. Yet nevertheless I am so far from conceiving an Enmity, Opposition, or Persecution against that *form of sound words* in Scripture or any of them, that *I can do nothing against the Truth,* but for the Truth. And considering in my Mind the exceeding preciousness and necessity of the Truth in order to bring others and my self unto eternal Life, (it being equally necessary for that end, as Meat and Drink to keep and preserve temporal Life; as eternal Life is much beyond and better than this present temporal Life, yea more then Ten Thousand fold, here to allude unto those words of the Apostle, *Yet I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.* In like manner if I had so much Money, I had rather bestow five Pounds towards the Publishing of God's eternal Truth, which is to feed up the Soul

B

unto

unto eternal Life, then Ten Thousand Pounds to feed the Poor, that is, to feed their Bodies only. Or suppose I had wherewithal and I did bestow five Pounds towards the Publishing of God's eternal Truth, and also I did indeed bestow Ten Thousand Pounds towards feeding of the Poor; yet I should have more expectation of a better Reward from God for the five Pounds expended that way, than from the Ten Thousand Pounds distributed the other way; because of the so much more Excellency and Preciousness of *Truth*, which is for the *saving of the Soul*, over outward Alms which is only for feeding of the Body.

It is the Command of God, *Buy the Truth and sell it not, also Wisdom, Instruction, and Understanding*. For should not People lay out their Money to help forwards the saving of their Souls as the Truth doth? Yet contrariwise People do day after day buy Meat and Drink to feed their Bodies, but they grudge and will not lay out their Money for such Books wherein are contained the *Words of Truth*, which are requisite and necessary to feed up the Soul unto eternal Life, and to make it *prepared for the Lord*; all one as Meat and Drink are necessary to nourish and keep the Body in Life. The reason why People do not alike in one Case as in the other, is, besides that enmity against the Truth, which is a *Root of bitterness springing up and troubling them, and thereby many are defiled*, Heb. 12. 15. Because also they are not alike sensible of the necessity of the Truth to the saving of the Soul, as they are sensible of the necessity of Food in order to feed the Body. But when that time is come which hasteneth upon all us living, when now *Meat is for the Belly and the Belly for Meats, but God shall destroy both it and them. The Grass withereth, The Flower faderth* (and so all material visible things come to an utter end, and shall be no more at all) *but the word of our God shall stand for ever*; Then shall ye return and discern of what necessity the knowledge of the Truth would have been to the saving of your Souls, much more than ye can now discern in these Days of your flesh; and

ye will then be more sensible of that reproof of the Spirit of God, *Wherefore do you spend Money for that which is not Bread, and your labour for that which satisfieth not?* Isa. 55. 2. *Wherefore do People spend all their Money for that Bread which was only for the support of this dying Life; whereas it is his requiring also that they should Consecrate their gain unto the Lord, and their substance towards the Lord of the whole Earth,* Micah 4. 13. *And towards the making known his Truth.* Even then at the very time of receiving, it might be perceived, that the outward Bread, though indeed it did feed the Body, yet it did not satisfy the Soul, and so it was not Bread to the Soul, as it was to the Body. *Man doth not live by Bread only, but by every word that proceedeth out of the Mouth of the Lord doth Man live.* By the Word of God the Soul is to live eternally. *This is that Bread which cometh down from Heaven, not as your Fathers did eat Manna and are Dead (and so they that have what can be desired for Food and Rayment, must die) He that eateth of this Bread shall live for ever.* Now we are taken up chiefly if not wholly with things sensible, then we shall be let into things Spiritual; and they will by their remaining always before us be then the whole of our Thoughts, although perhaps now it be none or the least of all. It will be the Question and Reproof in the state of Eternity, *Why People did in the Days of their Flesh bestow their labour for that which satisfieth not.* The Scene will then change, things will then appear opposite and contrary to what they do now. *O thou that dwellest upon many Waters, abundant in Treasures, thine end is come and the measure of thy Covetousness,* Jer. 51. 13. Then it will appear how little it doth signify to have heaped up Riches and gotten Gain, or to have been Cumbered about many things, when one thing was needful and we should have chosen the better part which would not have been taken from us, now all other things shall fail. Then also it will most eminently and clearly appear, how that Man did throughout this Life on Earth walk in a vain shew: *And he disguised himself*

*in vain : He heapeth up Riches and knoweth not who shall gather them.*

There is somewhat alike to this in *Hab. 2 6. Wo to him that increaseth that which is not his. How long ? And to him that ladeth himself with thick clay. O that such People would consider of this, who make it their main and principal end of Life and consume almost all their time in getting of Money or Riches. They know not, or are not sensible of as much, or at least they do not take such warning so as to refrain, how that the Spirit of God doth pronounce a Wo against them. To Build and another shall Inhabit, or to Plant and another shall eat the Fruit thereof, is according to the Curse of God in the Book of Deuteronomy ; as also it is a Discouragement, Vexation and Disquiet to the Creature in its seeking and labouring thereafter. That increaseth that which is not his. Ay, but saith the Creature it is mine when I have it. To which the Answer of God presently and immediately succeeds *How long ?* That is, How long will it be before it is taken from thee ? Or how long will it be before thou shalt be taken from it ? One Day will certainly come when it shall be no longer his, when he shall be dislodged from this Tenement of Clay (that is, the Body) and then he can no longer lade himself with thick Clay, that is, heap up Silver or Gold. Let People be never so much Buied or Employed in heaping up Riches or getting Estates, yet the Forty Ninth Psalm lies expresse against them, *For when he dieth, he shall carry nothing away, his Glory shall not descend after him.* By reason that Death is to succeed and shut up all, Therefore Man walketh in a vain shew : Surely they are disquieted in vain. He heapeth up Riches and knoweth not who shall gather them.*

Ask now the Generations that were before thee in the World, who are now actually gone off from the Stage of this Earth : And doth not their Life here appear to be a vain shew, and they seem to have been disquieted in vain. As their condition is already, so will ours be in a very short time ; for we shall also die and be with them



them and like unto them. In one sence that is vain which hath an end; and when that end is come, it seems all one as if it had never been. Exactly so is our Life here on Earth, for when it is ended (*We bring our Years to an end as a tale that is told*) it doth so seem upon the review or looking back, and so it will be at the end of things.

Now to improve the whole foregoing Discourse in two or three Practical Uses and Inferences.

The *First* Shall be, that we know our selves. The fault and error of the reasonable Creature is, that he studies and is employed about things which are outward, but he doth not come so home and near to himself as he should do. He looks too much without, but not within himself. The Heathen did imagine that this saying, *Know thy self*, did descend from Heaven, because of the excellency of it, but chiefly because it is the Mind and Will of God our Creator, that we should know our selves, and the more we know of our selves, the more we know of our own vanity. It hath been said, *That all People will know themselves first or last*. But this is the Fault and error of the most, that they come to know themselves when it is too late. *Like the Foolish Virgins who whilst they went to buy, the door was shut*, Mat. 25. 10. I have heard of one who was of a sinful Life and Conversation, but in the time of his last Sicknes did cry out, *Man is vanity*. But why did he not lay that to Heart in the midst of Life and Health, when he was lusty and strong? *For Man even in his best State is altogether vanity*. But the thing is by such perceived at the end, and not at the beginning. Whereas if it were thoroughly understood at the beginning, it would do good; but it only enhances the Misery and sad Repentment when it is reflected upon at the end, for then it is Remediless.

We should look much within the Glass of our selves, and when we know and apprehend concerning our selves, we should consider much of it and remember it, and not go away and straightway forgetting what manner of

*Men we are, James 1. 24.* And when we look within our selves, and narrowly consider our selves, we should give heed to what manner of thoughts do arise in our Minds. If any thoughts of Pride should at any time start up, check them again with this consideration and reasoning; Wherefore is *Dust and Ashes* Proud? If they be concerning thine own Consumption and Withering away, Dying and Mortality, there cherish them, and consider more and more thereupon; for so the holy Ghost wishes and advises us Mortal Men, *O that they were wise, that they understood this, that they would consider their latter end.* As we are always Dying, so we should have the continued sense thereof: As we are indeed vain, so we should have a knowledge of this our Vanity. Saith Job in his Expostulation to God, *Wilt thou altogether look upon what is vanity, and pursue a Leaf that is driven to and fro?* Every puff of Wind doth move a Leaf; and so Man is like a *Reed shaken with the Wind*, of Sickness or sad Accident, and he is liable to danger and hurt every Moment. Each thought doth fluctuate and toss his Soul up and down. If of good, then this is apt to lift him up. But if the thoughts be of Pain, Vexation or Evil, then this doth as much sink and cast him down.

*The Lord knoweth the thoughts of Man, that they are vanity,* Psal. 94. 11. For so they are in the esteem of the *Alwise God*. Even so there may be perceived in our selves also, somewhat alike to this Knowledge of God. For when we consider thoroughly upon what is called or supposed to be the greatest Wisdom of Nations, or of what are reputed wise Men, or even of our own best and greatest Wisdom. It doth all seem and appear to us but as silly and foolish in the main, or at the utmost it is truly vain. For the best Wisdom, Contrivance and Management here is conversant only about vain things. As a Figure now differs from the thing Figured, Vanity from Substance: So all the Wisdom that is now, differs from and comes short of what Wisdom will be in the future state of things, as it shall then reside in Angels.

Angels and Men. *For the Creature was made subject to vanity, not willingly, but by reason of him that subjected the same in Hope.* So that though the Creature, (by which is signified what is now Created) is now made subject to vanity; yet at this very same time wherein now it is under vanity, yet it is in hope to be rendred and restored again into a substantial and glorious state. The certain Truth whereof is confirmed by the words immediately following, *Because the Creature it self also shall be delivered from the bondage of Corruption into the glorious Liberty of the Children of God.* And if the Creature shall be delivered from Bondage into Liberty, from Corruption into Glory, as the Spirit here saith expressly it shall, then also the Creature which is now made subject to vanity, shall at length be delivered into a substantial state and being. *For we know that the whole Creation groaneth and travaileth in pain together until now, That is, by reason of the Vanity, Corruption and Bondage which is at present upon it. And not only they, but our selves also, which have the first fruits of the Spirit, even we our selves groan within our selves waiting for the Adoption, to wit, the Redemption of our Body. For we are saved by hope, but hope that is seen, is not hope, for what a Man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, Rom. 8. 20. to Verse 24. 25.* Now compare these two last Verses with *Heb. 11. 1.* Where the Object of Faith is mentioned by that Expression, *Now Faith is the substance of things hoped for.* This word, *Substance*, whereby the future things are expressed, is in opposition and contradistinction to that vanity, wherein all present things are: And not only they, but our selves also are made subject to this vanity: For consider Man in his Frame and Constitution, *He is Dust*, made up of Vileness, Weakness and Mortality, walking up and down like a shadow, a little dependent being, a breathing clod of Clay, a moving Sink of Flegm and Excrements, a shapen lump of Brittle and frail Flesh. Know thy self thoroughly and truly, which the more thou dost, the more readily

ly thou wilt subscribe and inwardly assent unto the truth of what the Spirit of God saith by the Psalmist, *Surely every Man walketh in a vain shew : Surely they are disquieted in vain : He heapeth up Riches and knoweth not who shall gather them.*

Secondly, I would apply the foregoing Discourse as to my Publishing the *Truths of God* unto the People of this my Generation and Country, and as to their receiving of them. One principal Consideration which first brought me acquainted with the Ways of God, was concerning the vanity of all things of this World. And there was a desire in me, if I might somewhat take off from this vanity of things by real and enduring actions. It is certain, that nothing remains in a Man but what he doth in the service of God and for the good of his own Soul ; and all his doings besides that great end are vain. Which Consideration thoroughly weighed should instruct and exhort those, who shall hear or read these words, to frame and bring all their doings towards this great end of serving God, and saving their Souls, or for the good of them. For whatever their Hand finds them to do besides, is vain. Even our week day Labour in our several Callings and Occupations (which takes up most of our time) may be all brought under this great end. *And whatsoever ye do, do it heartily as to the Lord, and not unto Men, knowing that of the Lord ye shall receive the reward of the Inheritance, for ye serve the Lord Christ, Col. 3. 23, 24.* Even so in whatever we Labour or are Employed, Provided always, it be in things *Lawful and Right*, and in compliance with, and obedience unto that primitive Ordinance of God, *In the sweat of thy Face shalt thou eat Bread* : It may be also Spiritualized and referred up towards God, by having our heart fixed on the invisible God at the very same time, According to what David saith, *My heart is fixed, My heart is fixed* : And so in our several Work and Business, in our Trade and Employment we may serve God and Christ also. The Husband-man, whilst his Hand is upon his Plow, may



may have his heart upon God at the very same time; and then altho the *Plowing of the Wicked is Sin*, yet all things are good to the Godly, and this last Person even in his *Plowing* may and doth serve God. So it may be as to others; whilst each one is handling the Tools or Instruments of his respective Trade or Employment, *Let him lift up his heart unto God in the Heavens*, and have the desire of his Soul towards him, that he may please and find Acceptance with him, and then all along he will in his Labour serve the Lord; and so his *Labour will not be in vain in the Lord*: But after that he hath therein served God in his Generation, he shall at last enter into the *Rest which remaineth for the People of God*. Although he did meet with weariness in his Earthly Pilgrimage, yet abundant compensation will be made for all, *When the times of refreshing shall come from the presence of the Lord*, Acts 3. 19.

The same wise Man, who saith, *All is Vanity*, saith also, *All things are full of labour*. But thus it might be ordered, even by referring it up towards God, who is the beginning and end of all things, that we may not labour in vain, but labour in hope, to come and partake of those good things which the Lord God hath promised.

For all People will walk every one in the Name of his God, and we will walk in the Name of the Lord our God for ever and ever, Micah. 4. 5. So it is seen, that though we are in a World of vain things and in the very midst of them, yet every one is for going on in his own ways. That expression is very observable, *And Samuel said unto the People, Fear not, ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart, and turn ye not aside, for then should ye go after vain things which cannot profit, nor deliver for they are vain*, 1 Sam. 12. 20, 21. Here it is expressly said, that if People turn aside from following the Lord, then they go after vain things which cannot profit nor deliver, for they are vain. But further, even in the things pertaining to God and Religion,



if People Walk in a way that was not good, after their own thoughts, Isa. 65. 2. And go according to their own imaginations, and not according to the Rule and Direction of God's written Word: Here also they go after vain things which cannot profit, that is, not avail to the saving of their Souls, nor deliver from the Wrath to come, and from the fierceness of the Wrath of Almighty God, *For they are vain.* And yet, how many nevertheless do outwardly serve God and mind Religion only according to the thoughts of their own Corrupt and Ignorant Heart, and they do content themselves meerly with the customary Worship and formal Religion of the multitude; although Christ Jesus, who is *The Way, the Truth, and the Life*, saith expressly, *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* In like manner it may be truly reasoned, *Except your Religion shall exceed the common, customary, and outside Religion of the multitude, ye shall in no case enter into the Kingdom of Heaven, and it will not be a Religion Unto the saving of the Soul.* How many do even on the Lord's Holy-day stand in the *The doors of their houses*, Ezek. 33. 30. Or sit in the Chimny-corner, or walk in the Fields, *Finding their own Pleasure, and speaking their own words* (both which are reprov'd, Isa. 58. 13.) And talking of vain things, *Which cannot profit nor deliver*, nor do them one jot of good as to their own Salvation, rather than they will hear or read the good Word of God, *Or meditate in his Law day and night.* They are like *The deaf Adder that stoppeth her ear, which will not hearken to the voice of Charmers, Charming never so wisely*, Psal. 58. 4, 5.

Yea, even amongst the seemingly Religious also are found those who shew forth much Sin and Stubbornness against some part of what is in truth the Word of God. *But unto Israel he saith*, (observe that word *Israel*, for it is not there said unto the Heathen) *All the day long have I stretched forth my hands unto a disobedient and*  
*gain saying*

gainsaying People, Rom. 10. 21. So it is unto the Named Israel, (For all are not Israel, who are of Israel, Rom. 9. 6.) Unto the Professors and those who call themselves Christians, and not altogether to the prophane and ungodly sort he saith, I have stretched forth my hands all the Day unto a disobedient and gainsaying People, as truly such are the People of this my Generation and Country, Who reject and receive not my Ministry of the Word, for the same and alike Reasons, as the Jews did reject and not receive the Words of Christ (*Herein we shall have boldness in the Day of Judgment, which will be fear and shame and confusion of face to them in this matter, Because as he was, so are we in this present World*) Namely, because that in my Preaching and Writing, I have so learned from him my Lord and Example whose steps herein I follow, I do also teach the way of God in truth, neither care I for any Man; for I regard not the person of Men, Mat. 22. 16. For if I yet pleased Men, I should not be the Servant of Christ. Wherefore holy Brethren, partakers of the heavenly Calling, consider the Apostle and high Priest of our Profession, Christ Jesus. Who was faithful to him that appointed him, as also Moses was faithful in all his house, Heb. 3. 1, 2. And so I do make it my sincere and actual endeavour to be faithful to that God who appointed me to the Ministry of his Word, by his having enabled me, and given me a knowledge thereof, and by putting words into my Mouth, and so I make it my endeavour to be faithful in all the Ministration thereof. He that hath my word, let him speak my word faithfully, Jer. 23. 28. Moreover it is required in Stewards, that a Man be found faithful, 1 Cor. 4. 2. And because I have not shunned to declare unto the People of this my Generation and Country, all the counsel of God: But in the things I have written unto them, I have mentioned some Scriptures which other Preachers and Scribes have omitted, Mat. 23. 23. Therefore they reject and receive not that part of the Word of God which hath been committed to my Ministration, Speaking evil of me; Who for this their falsehood

*Falshood and Partiality, Mal. 2. 9. Stubbornness and Rebellion, shall give account to him that is ready to judge the quick and the dead.*

*Thirdly,* Seeing that all things here on Earth are vain, and Man the chief inhabitant thereof walketh in a *vain shew*, How should this Knit and Unite our Hearts up unto God himself, and also towards the future state of things, for all there is Reality and Substance. God himself is the most real and substantial being that can be, for he created all things, and now upholds them by the Word of his Power. If any thing is real, God himself is much more so; and so likewise are all the things pertaining to his Kingdom in Heaven. *The Creature was made subject to vanity.* God made all things on this Earth so vain, to the intent to draw off our Desires and Affections yet more from the things of this World, to fix and set them on himself and the things above, that in our earnest continued seeking after Earthly things (they are *Enemies to the Cross of Christ, who mind Earthly things*) we may meet with this kind of Check and Reproof from our Creator, *O ye Sons of Men, How long will ye turn my Glory into shame, how long will ye love vanity and seek after leasing? Selah* Psal. 4. 2. Importing, that whilst the Sons of Men do love vanity and seek after leasing, *So long they turn the glory of God into shame*: In that hereby they do quite pervert the very design and order of things. For whereas God designed his own Glory in making Man a reasonable Creature, that is, one capable to seek after himself, and the things of the other and better World; *But by loving vanity and seeking after leasing, Man doth degenerate himself, And being made in Honour he abideth not.* When it would be for the Honour and Glory of God if he did pursue the right end, but by not doing or intending that, he doth properly *turn the Glory of God into shame.* For it would be a shame if an alwise God should make reasonable Creatures for no better and higher an end than to *love vanity and seek after leasing*: Whereas here the fault

is in the Creatures themselves, and in no wise in God who Created them. In like manner, every act of Sin doth turn the Glory of God into shame, for the same Reason, because it is a perverting of things from what he first made and designed them; for he Created Man to serve God and do Good, and not that he should Corrupt himself by committing Sin and Evil, or by *loving vanity and seeking after leasing*. Vanity is displeasing unto the Lord as Sin and Evil is. For this is the Will of God, even your Sanctification, that not so much as *Vain thoughts should lodge within ye*, Jer. 4. 14. And that People should not *speak vanity*, Psal. 12. 2. nor *trust in vanity*, Isa. 59. 4. Much less commit or do the same. But as we are commanded, *Not to touch the unclean thing*, So we are to refrain from all vain things as much as it is possible to do in this vain World which passeth away. According to the Exhortation which speaketh on this wise, *If ye then be risen in Christ, seek those things which are above, where Christ sitteth on the Right hand of God. Set your affection on things above, not on things on the Earth. For ye are Dead, and your Life is hid with Christ in God: When Christ, who is our Life shall appear, then shall ye also appear with him in Glory.*

Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you, and put you in mind of the vanity of all things of this World, that People should not forsake God and depart from the Faith once delivered to the Saints, nor go aside from the Truth, out of Love to this present World, but that ye should Love God more and the World not at all. For if any Man loveth the World, the love of the Father is not in him.

So Witnesseth and Exhorteth

**RICHARD STAFFORD,**

a Scribe instructed in the Law of God, and  
in the Gospel of Jesus Christ.

is in the Creature themselves, and in no wife in God  
 who created them. In like manner every act of sin is  
 now a glory of God and shame for the same Reason  
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 is full of vanity. According to the expectation which they  
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 death of Christ to this present World, but that we  
 should live and abide with the World, not as all  
 the way, but as the way of the Father in

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 Truth that they might be Saved.

in the Gospel of Jesus Christ.



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These are to give notice, That I have several other Practical Sermons or Discourses of mine own Composing lying by me in Manuscript : Which if they who have the Plenty or Competency of this World's Goods, would (*According to their several Ability, Acts 11. 29.*) Thus Consecrate some part of their gain and substance unto the Lord, Micah 4. 13. So as to be ready to distribute, and willing to Communicate towards the outward Labour and Charge of the Printing and Publishing of them, it would be for the Glory of God (*in making known his Truth, Isa. 38. 19.*) And for the Edification and Benefit of his Church and People ; and consequently it would be a Good work in such Persons who shall be helpful and any ways assistant herein, for which they would be rewarded by God in the Life that is to come.

And I say unto you, Make to your selves Friends of the Mammon of unrighteousness ; that when ye fail, they may receive you into Everlasting Habitations, Luke 16. 9. Charge them that are rich in this World, that they do Good, that they be Rich in Good Works, ready to Distribute, willing to Communicate, laying up in Store for themselves a good Foundation against the time to come, that they may lay hold on Eternal Life, 1 Tim. 6. 17. 18. 19. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain Good Works ; these things are Good and Profitable unto Men, Titus 3. 8.

# Abolishment.

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 to communicate, laying up in Store for themselves a good  
 Foundation against the time to come, that they may lay hold  
 on Eternal Life, 1 Tim. 6. 17. 18. 19. This is a faithful  
 saying, and these things I will that thou affirm constantly,  
 that they who have believed in God, might be careful to  
 maintain Good Works; this thing my Good and Profitable  
 was 1 Tim. 3. 8.

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